for Mr. B. Knuland. Q.
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A

SERMON

Preached at HALIFAX, *July* 3*d*, 1770,

At the ORDINATION
OF THE
Rev. Bruin Romcas Comingoe.

To the Dutch Calviniſtic Preſbyterian Congregation at *Lunenburg*,

By JOHN SECCOMBE,
of Cheſter, A. M.

Being the Firſt preached in the Province of *Nova-Scotia*, on ſuch an Occaſion.

To which is added
An APPENDIX.

We find no Evil in this Man: but if a Spirit or an Angel hath ſpoken to him, let us not fight againſt GOD. *Act* 23. 9.

I have appear'd unto thee to make thee a Miniſter. *Act* 26. 16

Would GOD, that all the Lords People were Prophets, and that the Lord would put his Spirit upon them. *Num.* 11, 29.

Halifax: Printed by A. HENRY, 1770.
(Price *One Shilling.*)

BRITISH MUSEUM

To

MALACHY SALTER, Eſq;

Dear Sir,

WITH Pleaſure we embrace this favourable Opportunity to aſſure you, that we have long been the joyful Obſervers of that Zeal, which you have manifeſted on every proper Occaſion to advance the Intereſts of Religion in this infant Colony; and in particular for thoſe prudent and vigorous Meaſures you have taken, and ſtill purſue, to obtain and eſtabliſh a Fund for the Support of ſuch *Diſſenting Miniſters* in this Province, as ſtand in Need of Aſſiſtance.

We alſo beg Leave, on this happy Occaſion, to return our grateful

ful Acknowledgments to thoſe charitable Perſons in *Boſton*, whoſe late Bounty afforded us a very ſeaſonable Relief; and to you, Sir, for your judicious Advice in the Diſtribution of the ſame.

The enſuing Sermon, and the Proceedings in the following Ordination, being the firſt Efforts of the Kind to promote the Proteſtant *Diſſenting Intereſt* in this Province, we preſume, as a Token of our Eſteem, to inſcribe the ſame to you. We are, very reſpectfully, Dear Sir, in Behalf of the Diſſenting Miniſters in *Nova-Scotia*,

Your moſt humble
and obliged Servants,

JOHN SECCOMBE

JAMES LYON.

PREFACE.

AS the Publication of the enſuing plain Diſcourſe, with the Appendix annexed, was judged expedient, in order to prevent Miſrepreſentations of the Tranſactions of this Day, and from an Apprehenſion of its Tendency to promote the Intereſt of the Redeemer's Kingdom, I have been prevail'd upon, thro' the Importunity of Miniſters and others, to publiſh the ſame.

J. S.

An Ordination SERMON.

JOHN 21. 15. 16.

—JESUS *ſaid to Simon Peter, Simon Son of Jonas, loveſt thou me more than theſe? He ſaith unto him, yea, Lord; thou knoweſt that I love thee. He ſaith unto him, feed my Lambs.*

He ſaith to him again the ſecond Time, Simon, Son of Jonas, loveſt thou me? He ſaith unto him, yea, Lord; thou knoweſt that I love thee. He ſaith unto him feed my Sheep.

OUR Lord JESUS CHRIST, that great Shepherd of the Sheep, deſirous of confirming his Diſciples in the Belief of his Reſurrection from the Dead, (upon the Truth and Certainty whereof depended all their Hopes of Salvation) was pleaſed, after ſeveral other Appearances to them in Je-

 ruſalem,

ruſalem, to ſhew himſelf again in Galilee, where he had appointed to meet them, and found them employed in fiſhing. Mat. 28. 10. But they having caught nothing the preceeding Night, our Saviour was pleaſed in a *miraculous* Way to make Proviſion for them, and did probably eat and drink with them, not to ſatisfy his Hunger, but to confirm the Truth of his Reſurrection. *(a)*

So when they had dined, Jeſus *ſaith unto Simon Peter, Simon Son of Jonas loveſt thou me more than theſe?* That is, more than thy Nets; than thy Fiſh; than thy Friends that are here about thee; more than the reſt of my Diſciples love me? For ſo he had profeſſed, when he told our Saviour, "tho' all Men ſhould be offended "becauſe of thee, yet I will never be of- "fended."

Hereupon he modeſtly aſſerts the Truth and Sincerity, not the Degree of his Love. *Lord, thou knoweſt that I love thee, &c.*

In the Words of my Text we may take Notice more eſpecially of theſe three Things, *viz*

1ſt. The

(a) John 21. 12. 13. 14.

1ſt. The Perſon ſpoken of: and that is *Simon Peter*, a Servant and an Apoſtle of JESUS CHRIST: one commiſſioned by him to preach the Goſpel. *(b)*

2d. The Teſtimony of his own Conſcience, concerning his Love to his Lord and Maſter. He appeals to Chriſt for the Truth of it; *Lord thou knoweſt that I love thee.* The Love of God was *now ſhed abroad in his Heart by the Holy Ghoſt which was given unto him.* *(c)*

3d. Chriſt's Approbation of him, relative to the Work of the Miniſtry, and Encouragement to a due Diſcharge of it, from the Conſideration of this Love; this divine Principle implanted in him; which includes a regenerating Change, a Being *born of the Spirit*, and being made *a Partaker of the Divine Nature.* The Apoſtle having thus aſſerted his Love, Chriſt hereupon ſaith unto him, *Feed my Lambs. Feed my Sheep.*

In which Words, I conceive, an *implicit* Intimation of the Excellency and great Neceſſity of ſanctifying Grace, in thoſe who are employed in the Work of the Miniſtry; as they are thereby beſt qualified to feed the Sheep

(*b*) 2. Pet. 1. 1. (*c*) Rom. 5. 5.

Sheep and Lambs of Chriſt, and teach others the Doctrines of Grace. Therefore, as Mr. Henry obſerves, "Before Chriſt would com-
" mit his Sheep to Simon Peter's Care, he
" aſked him, loveſt thou me? Thoſe that do
" not love Chriſt will never truely love the
" Souls of Men, nor will naturally care for
" their State as they ſhould; nor will that
" Miniſter love his Work that doth not love
" his Maſter.

The Doctrinal Truth, which I ſhall take under Conſideration at this Time is this, namely,

That it is a great Advantage unto, and a very neceſſary Qualification for ſuch as are imployed in the Work of the Goſpel Miniſtry, that they be endowed with ſanctifying Grace; a principle of Love to Chriſt.

This Doctrine I ſhall attempt to illuſtrate *briefly*, and with great *Plainneſs*, under the following Propoſitions, *viz.*

1ſt. 'Tis the Will of God, that there ſhould be an Order of Men to preach the Word, and carry on the Work of the Goſpel Miniſtry.

2d. Som

2d. Some are called unto, and employed in this Work.

3d. It is a great Advantage unto, and a neceſſary Qualification for ſuch Men to be endowed with ſanctifying Grace; that they ſincerely love the Lord Jeſus Chriſt.

1. *It is the Will of God there ſhould be an Order of Men to preach the Word, and carry on the Work of the Goſpel Miniſtry.* Preaching the Word is one ſpecial Part of the Miniſterial Work. This was the Buſineſs of the Apoſtles, and for which they were ſeparated by that Commiſſion and Command of our Lord. 'Go ye therefore and teach all 'Nations; &c (*d*) Or that 'Go ye into all 'the World, and preach the Goſpel to every 'Creature.' (*e*) And this is the Office and Buſineſs of the *ordinary Miniſters* of the Goſpel: and to be continued to the End of the World; as we learn from thoſe Words of our Saviour, 'Lo I am with you alway even 'unto the End of the World.' (*f*) That is, not only his Apoſtles, but with all his Miniſters ſucceſſively, whom God ſhall qualify, and call to the Work of the Miniſtry begun in *them.*

2. Some

(*d*) Mat. 28. 19. (*e*) Mark 16. 15. (*f*) Mat. 28. 20.

2. Some are called unto and employed in the Work of the Goſpel Miniſtry.

Here I ſhall ſay ſomething concerning a Miniſter's Call to this Work.

Now, as Divines obſerve; to the due Conſtitution of a Miniſter, there is requiſite a two-fold Call.

Firſt, He muſt have an *inward* Call, which conſiſts both in Gifts of the Holy Spirit, and alſo in the Inclination of his Will to uſe them for God's Glory in this holy Adminiſtration.

In the ordaining of Deacons in the eſtabliſhed Church, the Queſtion is aſked, "Do "you truſt that you are inwardly moved by "the Holy Ghoſt to take upon you this Of-"fice and Adminiſtration?" The true Meaning of this Queſtion, ſaith the learned Biſhop Burnet is this, namely, "That the "Motives that ought to determine a Man to "dedicate himſelf to the miniſtring in the "Church, are a Zeal for promoting the Glory "of God, for raiſing the Honour of the "Chriſtian Religion; for the making it to be "better underſtood, and more ſubmitted to "&c." And where ſuch a Temper of Mind and holy Diſpoſitions of Soul are found, it may

may be truely ſaid, ſuch are *called of God.*

But, "Secondly. As he muſt have an In-
" ward Call in the Gifts of the Spirit of God,
" ſo likewiſe he muſt have an outward Call
" by a ſolemn Seperation of him to his Work,
" thro' the Impoſition of Hands. It is this
" gives him the miniſterial Power, and in-
" veſts him with *Authority* to diſpenſe the
" Ordinances of Jeſus Chriſt, as an Officer
" and Miniſter of the Goſpel.

3. That it is a great Advantage unto, and a very neceſſary Qualification for Miniſters of the Goſpel to be endowed with ſanctifying Grace; or, that they have in them a Principle of Love to Chriſt.

Here I am briefly to obſerve and ſhew, of what ſpecial Advantage it is to Miniſters to have an experimental Knowledge of a Work of divine Grace in their own Hearts; a Principle of Love to Chriſt.

And 'tis of ſpecial Advantage to Miniſters themſelves, and their Hearers.

1. Sanctifying Grace is abſolutely neceſſary, in order to the Salvation of their own Souls.

Hence

Hence our Saviour tells Nicodemus. (a Maſter and Teacher in Iſrael) that unleſs 'he 'were born of the Spirit, he could not enter 'into the Kingdom of God.' (*g*) It is moreover, a great Benefit to them with Reſpect to the Work of the Miniſtry, which they have undertaken, and that Spirit and Diſpoſition of Soul with which it is to be performed. As to the Work itſelf, it conſiſts principally in theſe Things. He is to pray for and with his Flock. He is to feed the Flock; the Sheep and the Lambs, with wholeſome Food; giving to every one *Meat in due Seaſon: and to preach the unſearchable Riches of Chriſt.*

He is to inſtruct by catechiſing. To rule over the Flock as a Paſtor; and adminiſter the Sacraments of the new Teſtament; Baptiſm and the Lords Supper. And finally, to be a good Example to the Flock in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity. Now, to render this an acceptable Service in Miniſters, 'tis requiſite, they ſerve God in this Work with *their Spirits*, as did the Apoſtle Paul, (*h*) God is my Witneſs, whom I ſerve with my Spirit in the Goſpel of his Son. (That is) with his Heart and Soul, with

(*h*) Rom. 1. 9. (*g*) John 3. 5.

with all the Powers of the inward Man; with a ſincere and willing Mind and Upright Intentions; ſincerely aiming at the Glory of God, the Honour of the Redeemer, the Advancement of his Kingdom in the Converſion of Sinners, and the Salvation of precious Souls: the Love of Chriſt conſtraining hereunto. (*i*)

But how can a Man do theſe Things with ſuch an excellent Spirit; if he be not born of God, and the Love of God dwelleth not in him! Not having the Spirit of Chriſt he is none of his, and being in the Fleſh cannot pleaſe God.

And thus the great Neceſſity of ſanctifying Grace may be argued from the Nature of the Work itſelf, and that Spirit and Temper of Mind requiſite to an acceptable Diſcharge of the Sacred Function.

Moreover, ſanctifying Grace is of great Service to Miniſters, as it renders them more capable of promoting the noble Ends of that holy Calling, *viz.* the Glory of God, and Salvation of Souls.

To

(*i*) 2. Cor. 5. 14.

To instance in a few Particulars.

1. Experimental Religion, or Acquaintance with the Truth and Power of sanctifying Grace wonderfully excites and engages Ministers to the utmost of their Power in teaching others what they themselves have seen and heard; as Peter and John declare they were excited to do. Act 4. 20.

2. The Spirit of the Lord gives them courage to dispense the Word of the Lord *faithfully*. Acts 4. 13. and 28. 31. Rom. 1. 15. 16.

3. Such are more likely to be kept found in the Faith. 1. John 2. 20, 27.

4. They are hereby furnished with a divine Skill of special Application in particular Cases; to comfort Godly Men; to speak a Word in Season to him that is weary, and to comfort others by the Comfort wherewith they themselves are comforted of God. Isa. 50. 4. 2. Cor. 1. 4. Job. 33. 22, 23, 24.

5. They are more able to direct Men in the Way to Christ. Acts 16. 17.

6. They are more able to distinguish between false and a true Work of the Spirit, and to know the State of their Flock. 1. Cor. 2, 12, to the End

7. Experimental Religion fits and diſpoſes a Miniſter to be a ſhining Example of Piety to the Flock and ſo not only to preach faithfully, but to give a living Tranſcript of it in his Life: and conſequently, is more likely to win Souls to Chriſt. (Math. 5. 16. Tit. 2. 11, 12.) 1. Tim. 4. 12, 16.

'Some having not arrived at the Reliſh of 'the Doctrines of Grace, do ſuppreſs them 'in their preaching, and are altogether on Mor-'ality.—If any are converted under their Mi-'niſtry (which very rarely happens) it is 'very uſual that they are forced to deſert it, 'to find richer and ſweeter Paſture for their 'Souls.' "As new born Babes deſiring the "ſincere Milk of the Word, that they may "hereby grow in Grace and in the Know-"ledge of our Lord and Saviour Jeſus Chriſt." 1. Pet. 2. 2. 2. Pet. 3. 18. "For what is "the Chaff to the Wheat? Saith the Lord." Jer. 23. 28.

Finally: The great Advantage and Benefit of a converted Miniſtry may be further argued from the ſpecial Succeſs uſually attend-

ing their Labours, above thoſe of other Men.

It is commonly obſerved, that God *moſt uſually* owns and crowns the Labourers of *ſuch* with Succeſs. Thoſe whom he makes wiſe unto Salvation, he makes wiſe to win Souls; and turn many to Righteouſneſs.

I might have enlarged on all theſe Particulars, but the naming them may ſuffice, with what has been offered, for evincing the Propoſitions under Conſideration.

It remains then, that I improve and apply theſe Truths, ſuitably to the preſent Occaſion, and Circumſtances of my Hearers.

And from what has been ſaid we learn,

1. That a Godly Miniſter is a very great Bleſſing to a People.

As *ſuch*, God has promiſed to give *Paſtors according to his Heart, who ſhall feed his People with Knowledge and Underſtanding* (*i*). And he is furniſhing and ſending forth ſuch from Time to Time for the Work of the Miniſtry (*m*) in Compaſſion to the Souls of Men, that they may not be as Sheep having no Shepherd (*n*).

Tha

(*i*) Jer. 3. 15.—(*m*) Eph. 4. 8, 11, 12, 13, 14.
(*n*) Mat. 9. 36. 2. Chron. 36. 15.

2. That it muſt needs be a heavy Judgment of God upon a People, when, in the Conduct of his holy, juſt, and wiſe Providence, he permits them to chuſe and ſettle an unregenerate Miniſter,

Thoſe who are under the Conduct of ſuch an unexperienced Miniſter are in great Danger of loſing their Souls. If the Blind lead the Blind, both will fall into the Ditch (*o*). Altho' ſanctifying Grace be not *abſolutely* neceſſary to the Validity of a Miniſter's Call, yet it is one of the beſt experimental Accompliſhments for the Work. I would notbe underſtood to cry down human Learning, or other neceſſary Endowments and Qualifications of a Goſpel Miniſter; as if nothing, but Grace was neceſſary to fit Men for this ſacred Employment. "Yet ſtill this muſt be "granted, that without a ſaving Acquain-"tance with JESUS CHRIST, all the Endow-"ments of Nature and Art, in a great Mea-"ſure loſe their Uſefulneſs: and he that has "them all in the higheſt Degree, without "Grace, lacketh one Thing; nay, is really "deſtitute of the higheſt, beſt, and moſt ne-"ceſſary Qualification of a Goſpel Miniſter."

Nothi g

(*o*) Mat. 15. 14.

Nothing can ſupply the want of Grace. They who are not taught themſelves the *Truth, as it is in Jeſus*, cannot be fit to teach others. All the uſeful Learning, with which Men can be furniſhed is, (as one well expreſſes it) but like the laying a Ground of ſome meaner Colour, which afterwards is deſigned to be overlaid with Gold. Grace is the Gold and Silver, without which all Acquirements, tho' in themſelves highly valuable are comparatively but as Hay and Stubble. They who are Paſtors after God's Heart muſt be furniſhed with his own Spirit: Ornamented with the Fruits and Graces of the Spirit: Which *inward adorning is in the Sight of God of great Price.* There may be a Reſemblance of theſe Things in ſome Men, who are yet really deſtitute of them.

And whatever Reſemblance of Meekneſs, Temperance, Self-denial, Hoſpitality, Love to good Men, &c. may appear in the moſt refined Perſon while ungenerate, "It is but "a meer Shadow: And as different in its "Nature from theſe divine Virtues as they "are found in a gracious renewed Heart and "Life, as Apples or Grapes of Wax-work "are different from the natural Fruit of the "Vine,

" Vine or Tree. He is at beſt, but a Wolf
" in Sheeps Cloathing; or rather, the very
" Picture of the Devil in Samuel's Mantle."

And where theſe neceſſary Qualifications are wanting; and Men wretchedly ignorant of the Principles of the Chriſtian Religion, nay, tainted with pernicious Errors: and of notoriouſly wicked and profligate Lives, are put into the Miniſtry, tho' by an *Epiſcopal Ordination*, they were never authoriſed by Chriſt to teach and rule in his Church; nor are ſuch capable of anſwering the great Ends of their Office. And therefore ſays God, of ſuch Teachers, they ſhall not profit my People at all. (*p*) We may hence ſee, of how much greater Importance it is, what the Qualifications of a Teacher in the Church are, than *by whom* he is inveſted in his Office.

And that my Hearers may not imagine theſe to be the Sentiments only of rigid puritanical Diſſenters, I will give the Opinion of two very eminent Prelates of the eſtabliſhed Church.

God may feed his People (ſays Biſhop *Hopkins*,

(*p*) Jer. 23. 32.

kins,) as he did *Elijah*, by a Raven; and make a cold Breath kindle the Sparks of Grace in the Hearts of others, and blow it up into a Flame. But yet it is far more comfortable and *profitable* to the People to ſit under a Miniſter, who ſhall go before them in Example as well as in Doctrine; ſuch a one who ſpeaks from his Heart is *moſt likely* to ſpeak unto it: and having himſelf experienced the Way of Holineſs, can more ſavourily recommend them to the Acceptation of his Flock.

And, ſays Biſhop *Bull*, the *Prieſt* that is not cloathed with Righteouſneſs, tho' otherwiſe richly adorned with all the *Ornaments* of humane and divine Literature, and *thoſe* guilded over with the Rays of a Seraphic Prudence and Sagacity, is yet but a naked, beggarly, deſpicable Creature; of *no Uſe or Service* in the Church of God.

The unholy Teacher, let him preach ever ſo well, diſcourſeth to little Purpoſe. There will be no Life in his Doctrine, becauſe his Life is ſo deſtitute of the Spirit of Holineſs; he will ſooner damn his own Soul, than ſave any Man's elſe. (*q*)

And

(*q*) Companion for the Candidates of holy Orders.

And now, from these Considerations I think it appears a heavy Judgment of God upon a People, when, in the Conduct of his holy, just and all wise Providence, he permits them to chuse and settle such as Pastors and Teachers in the Church.

Surely then, there can be no *Deprecation* in the *Litany* more necessary than this, viz. *From ungenerate Ministers, good Lord deliver us.*

3. We hence learn who are best qualified for the Work of the Gospel Ministry, viz. Such as are endowed with the Gifts and Graces of God's holy Spirit.

Gifts without Grace will not do: they must go together. *Though I speak with the Tongues of Men, and of Angels, and have not Charity I am become as sounding Brass, or a tinkling Cymbal. And tho' I have the Gift of Prophecy, and understand all Mysteries and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And though I bestow all my Goods to feed the Poor, and though I give my Body*

Body to be burned, and have not Charity it profiteth me nothing. (*s*)

As God hath a Church in the World, againſt which the Gates of Hell ſhall not prevail; ſo he continues to qualify thoſe whom he ſees fit to employ, in preaching the everlaſting Goſpel, for the perfecting of the Saints, for the edyfying of the Body of Chriſt, &c (*t*). It is well obſerved, God hath not thought fit to ſend his Goſpel to us by the Miniſtry of Angels, but in great Wiſdom hath committed the Diſpenſation of it to Men, to frail ſinful Men, to Men of the like Corruptions and Paſſions with their fellow Creatures: yet can preach the Word more *experimentally* than could be done by Creatures of any other Order.

For Miniſters being of the ſame Frame and Conſtitution, and under the ſame common Circumſtances with other Men; they feel the ſame workings of the Spirit of God within them: they meet with the ſame Snares, and are in all Tings tempted as other Men; have the ſame failings, Infirmities and Imperfecti-

ons,

(*s*) 1. Cor. 13. 1, 2, 3. (*t*) Eph. 4. 11, 12, 13.

ons, and are to have the ſame Work of Grace wrought upon them; and ſo are brought into a converted and ſaving State after the ſame Manner that other Men are. And this muſt give great Advantage to their preaching, and wonderfully enable them to adopt and to accomodate their Diſcourſes to the Circumſtances of their Hearers.

And on this Account it is juſtly affirmed, That a good experienced Chriſtian endowed with the *ordinary miniſterial Gifts*, is better qualified for a Preacher to ſinful Men, than an *Angel* from Heaven: For altho' we muſt allow Angels to be Creatures of much greater Sagacity and Wiſdom than Men, yet they have never experienced the Workings of a corrupt Nature within; they never knew what it was to endure the divine Deſertion, or have the Light of God's Countenance hid from them, &c.

And therefore can't be ſuppoſed to ſpeak ſo *feelingly* and *experimentally*, if ſo intelligibly, about thoſe Things as an *experienced Miniſter*, who has felt them in his own Soul. Such Knowledge is too wonderful for Angels; it is high, they cannot attain unto it. And

this Treaſure being committed to ſuch earthen Veſſels, ſerves to ſet forth, and make the Power and Wiſdom of God more conſpicuous when it proves effectual for the Converſation of Sinners (*a*)

But it is Time, a as Concluſion of the Whole, that I addreſs myſelf to the Perſon on whom our Hands are to be laid; to the People who have made Choice of him for their Paſtor; and finally, to the whole Aſſembly convened on this ſerious Occaſion. And in the firſt Place,

Dear Sir, You are now engaging in a Work, in itſelf, of the greateſt Importance to the Souls of Men, and attended with ſo much Difficulty, as made the Apoſtle Paul to cry out, *Who is ſufficient for theſe Things!* We are ſenſible, you muſt labour under peculiar Diſadvantages, as you have not been favoured with a liberal Education.

But from a long Acquaintance *, I charitably hope you have, by the grace of God, attained,

(*a*) 2. Cor. 4. 7.

* Mr. *Br. Comingoe*, has been a conſtant Attendant upon my Miniſtry upwards of ſix Years.

attained the Knowledge of the Holy, which is Underſtanding, and conſequently, the Lord God hath (in the beſt Senſe) *given you the Tongue of the learned (e). For who teacheth like him (d)?*

And we truſt, that Love to Chriſt (that Teacher who came from God) and the Souls of men, has conſtrained you to undertake this Buſineſs; unto which you are wholly to give yourſelf.

You are to be employed by the great Shepherd in feeding the Sheep and the Lambs of the Flock, which he has purchaſed with his own Blood. Now then, ſuppoſing Chriſt putting the Queſtion to you, as he did to Peter, Simon, Son of Jonas loveſt thou me? And if the Love of God be not now ſo ſhed abroad in your Heart, as you can ſay, as he did, "Lord thou knoweſt that I love "thee: Yet can you ſay to him, Lord I think "I love thee: I hope and truſt, that I do "ſincerely love thee, and I deſire to love "thee more?" And then, as the Effect of this love to Chriſt, do you find a Love to Souls, and a Willingneſs to ſpend and be ſpent in the Service of Chriſt, and of precious Souls? If

(c) Iſa. 50. 4. (d) Job. 36. 22. Luk. 24. 32. 45.

If ſo, thank God and take Courage. For ſays Chriſt, my Grace is ſufficient for thee; and his Strength is made perfect in our Weakneſs *(e)*.

Let me therefore, in the Words of the Apoſtle, beſeech you to grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt: And with this Knowledge feed the Flock over which the Holy Ghoſt is now making you the Overſeer. Go forth in the Strength of the Lord. And the Lord Jeſus Chriſt be with thy Spirit.

" And among all the Subjects with which
" you feed the People of God, let not the
" true Bread of Life be forgotten. Let a cru-
" cified Chriſt be the very Soul and Centre
" both of your Study and Preaching. Be ſure
" to have a ſpecial Regard to the genuine
" *Doctrines of Grace*, as the very Salt and
" Soul of your Sermons: They will be pu-
" trified Things without them. Theſe Doc-
" trines will be the Life of your Miniſtry;
" nor can the Power of Godlineſs ever be
" maintained without them. The Loſe of
" theſe

(e) 2. Cor. 12. 9.

" theſe Truths will render a Miniſtry inſipid " and unfruitful." We have an excellent Compendium of theſe Doctrines in the larger Catechiſm compoſed by the Aſſembly of Divines that met at Weſtminſter A. D. 1647. And next to the holy Scriptures, probably, a better and more needful Book is not to be found in the Univerſe. I therefore adviſe you to acquaint yourſelf well with thoſe Forms of ſound Words.

Catechiſing will take up a conſiderable Part of your Time; which will be well ſpent; for it will ſerve to render your Preaching much more profitable.

Finally, Be diligent in your Maſters Buſineſs: Carefully improving thoſe Talents with which he has entruſted you; for he requires no more at your Hands. He that improved his two Talents, was equally approved of by his Lord and Maſter as he who had improved his Ten: and therefore, ſaid to each of them, " Well done good and faithful Servant, enter thou into to Joy of thy Lord *(f)*." " Be thou therefore faithful unto Death, and he will give you a Crown of Life *(g)*.

I

(f) Mat. 25. 22, 23. *(g)* Rev. 2. 10.

I now turn myſelf to the Repreſentatives of the *Dutch Calvaniſt Congregation* at Lunenburg.

Brethren and beloved in Chriſt.

BEHOLD here, the Man, who this Day is to be ſeperated to the Work of the Goſpel Miniſtry among you. A Man, not impoſed upon you without your Approbation and Conſent; but the Man of your Choice *(h)*: And upon whom the Hearts of the People are ſet; the Man whom you have a right to call unto, and employ in this Service; that you may worſhip God in that Way, which to you appears moſt agreable to his Word. For this Cauſe and Purpoſe he hath quitted his ſecular Employments *(i)*. Thus Simon Peter and Andrew left their Nets and followed

(b) " The Laity or People in the Church of England " have no Right, are by no Means allowed to have their " Candidates on Approbation. Their Buſineſs is to receive " and peaceably ſubmit to any one whom the honourable " Society ſends them. And ſhould the People diſlike their " Miſſionary ever ſo much upon hearing him, they can't " give him much Uneaſineſs."

N. B. *(i)* Mr. *Bruin Comingoe*, had been much employed in Fiſhing, in Time paſt.

ed Chriſt, that they might become Fiſhers of Men. Wherefore, receive ye him in the Lord with all Gladneſs: and eſteem him highly in Love for his Work ſake, and be at Peace among yourſelves.—See, that you make the great End of your Attendance upon his Miniſtry, your being made wiſe unto Salvation.

And if he becomes the Inſtrument of your New-birth, you ſhall be his Joy and Crown of rejoicing in the Preſence of our Lord Jeſus Chriſt at his coming *(k)*, when he ſhall put all thoſe that love him into the Poſſeſſion of the Kingdom prepared for them from the Foundation of the World, where you ſhall no more need to be fed by Chriſt's Miniſters, Word and Ordinances; for the Lamb, (that great Shepherd of the Sheep) ſhall himſelf feed you with the rich Diſcoveries of himſelf, and of his Love; and ſhall "Lead you un-"to living Fountains of Waters: And God "ſhall wipe away all Tears from your "Eyes." *(m)*

I now beg leave in the laſt Place, to addreſs myſelf to this whole Aſſembly.

Men

(k) 1. Theſſ. 2. 19. *(m)* Rev. 7. 17.

Men and Brethren,

WE are convened upon a very ſerious Occaſion. And Chriſtians of different Denominations are joining in the Worſhip of God together ‡. And how good and pleaſant it is, for Brethren to dwell together in Unity? Probably we ſhall not all ever aſſemble to worſhip God together again, here below; but why, my Hearers, why, ſhall we not worſhip together in that Temple which is above, where we ſhall be all of one Heart and one Way? Surely, if we love the Lord Jeſus Chriſt, we cannot be rejected the Kingdom of Heaven; that Kingdom which he hath promiſed to "All thoſe that "love him *(n)*. Theſe ſhall enter in thro' "the Gates into the City; they ſhall aſcend "into the Hill of the Lord, and abide forever "in his Tabernacle.

But are there not many here of whom it may

‡ His Excellency the Right Honourable Lord William Campbell, Governor of the Province, with a Number of his Majeſty's Council, honoured this Aſſembly with their Preſence, who, with the ſeveral Denominations of Chriſtians preſent on this Occaſion, expreſs'd their Satisfaction with the Tranſactions of the Day.

(n) Jam. 2. 5.

may be truely ſaid, "The Love of God "dwelleth not in them?"

And of this Number are all ſuch as are not born of God, as our Saviour himſelf aſſures us verily, verily I ſay unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God *(o)*.

Baptiſmal Regeneration gives us no Title to the Kingdom of Heaven: No: We muſt be *born of the Spirit*, by which we are made *Partakers of the divine Nature*. Which Change being *inſtantaneous*, all the Graces of the Holy Spirit, are *then* implanted in us at once; ſuch as Faith and Love, Fear of God, &c. So that unleſs we are born of God and become new Creatures in Chriſt, we cannot be ſaid to love the Lord Jeſus Chriſt, and conſequently have no Title to the Kingdom which he hath *promiſed to them that love him*..

And how highly ſoever we may think of ourſelves, the inſpired Apoſtle tells us, that we are nothing *(p)*, that is, nothing in the Eyes of God with Reſpect to his Favour and Friendſhip: Nothing as to our own Peace,

(o) John 3. 5. *(p)* 1. Cor. 13. 2.

Safety and Happineſs. The Things which accompany Salvation are not to be found in us: And therefore we are nothing. Wretched and miſerable, and poor and blind and naked *(s)*. In the Gall of Bitterneſs and in the Bond of Iniquity *(t)*. And of this Number are all thoſe,

1. Who never ſaw their abſolute Need of Chriſt to ſave them from Hell, and to bring them to Heaven, by his meritorious Sufferings and Death.

2. Who do not, above all Things, deſire to promote and advance that Kingdom of Chriſt in the World, which conſiſts in Righteouſneſs, and Peace and Joy in the Holy Ghoſt.

3. Of this Number are thoſe who pay no due Regard to God's holy Sabbaths. Who love not the "Habitation of God's Houſe" "the Place where his Honour dwelleth *(a)*. Who call not the "Sabbath a Delight, the "holy of the Lord and honourable; but do "their own Ways, find their own Pleaſure "&c." How dwelleth the Love of God in ſuch! They could not be happy, if they were

(s) Rev. 3. 17. *(t)* Act 8. 23. *(a)* Pſ. 26. 8.

to be admitted into the Kingdom of Heaven.

4. Such are thoſe, who inſtead of loving, are Deſpiſers of *good Men*, ſuch as fear God: eſpecially *good Miniſters*, whom Chriſt ſends in Compaſſion to the Souls of Men, for their Salvation.

5. Such are thoſe, who walk after the Fleſh, and mind earthly Things: and live without any ſerious Intercourſe with God by Prayer; which is *living without God in the World.*

6. Such are thoſe, who having a Form of Godlineſs, deny the Power of it.

Such as deride and reproach the Spirit of God in his Graces, which he beſtows upon his People—Scoffing at thoſe who ſpeak of Communion with God, Spiritual Experiences, Deſertions, and Things of the like Nature.

Now, of all theſe, it may be ſaid, that they *have no Inheritance in the Kingdom of Chriſt and of God, but the Wrath of God abideth on them:* And they deſerve to be baniſhed from the Preſence of the Lord for ever. For, *if any Man love not the Lord Jeſus Chriſt, let him*

be

be Anathema, Maranatha (b). That is, let him be accurſed of God, the Lord cometh to execute Vengeance on him. How awful this Sentence! How dreadful your Condition! Nothing remaineth but a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries (*c*).

If the Righteous ſcarcely be ſaved, where ſhall the ungodly and the Sinner appear (*d*)? "What then will ye do, O ye Tranſgreſſors, "when God riſeth up; and when he viſiteth, "what will you anſwer him (*e*)?" To whom will ye flee for Help, "When he ſhall be "revealed from Heaven with his mighty "Angels in flaming Fire taking Vengeance on "them that know not, that love not God, "and that obey not the Goſpel of our Lord "Jeſus Chriſt, &c (*f*)." "For the ungodly "ſhall not ſtand in the Judgment, nor Sin-"ners in the Congregation of the Righteous. "For the Lord knoweth the Way of the "Righteous, but the Way of the ungodly "ſhall periſh (*g*).

We

(*b*) 1. Cor. 16. 22. (*c*) Heb. 10. 27.
(*d*) 1. Pet. 4. 18. (*e*) Job 31. 14. (*f*) 2. Theſs. 1, 7. 8, 9. (*g*) Pſal. 1. 5, 6.

We then, who are "Ambaſſadors for Chriſt, "as tho' God did beſeech you by us, do now "earneſtly pray you in Chriſt's Stead, be "ye reconcilled to God (*h*)." "Before the "Decree bring forth, before the Day paſs "as the Chaff, before the fierce Anger of "the Lord come upon you, before the Day "of the Lord's Anger come upon you (*i*)." And as ye would "Eſcape all theſe Things "that ſhall come to paſs, and ſtand before "the Son of Man with Confidence and Bold-"neſs in the Day of Judgment, and be found "of your Judge in Peace," you muſt lay hold on the Hope ſet before you; even, "Jeſus, "which delivered us from the Wrath to "come (*k*)." So an Entrance ſhall be adminiſtred to you abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt. Amen.

FINIS.

(*h*) 2. Cor. 5. 20. (*i*) Zeph. 2. 2. (*k*) Luke 21. 36. () Theſs. 1. 10.

An APPENDIX.

CONTAINING the Reaſons of the ORDINATION of the Rev. Mr. *Bruin Romcas Comingoe*, to the paſtoral Care of the *Dutch Calviniſts* at *Lunenburgh*, in the Province of *Nova-Scotia*; with the Queſtions publickly propounded on that Occaſion, &c.

By the Rev. Mr. MURDOCH.

A REPRESENTATION

Of the diſtreſſed State of the Dutch Calviniſts of *Lunenburgh*, having been made to us, the Miniſters of the Goſpel, who are convened on this Occaſion,

We

WE accordingly took the ſame into our ſerious Conſideration, and upon due Enquiry, have found that theſe People have been entirely deſtitute, for the Space of Sixteen Years, of a regular Miniſter, who might break the Bread of Life unto them, in due Seaſon, and perform the other Duties of the miniſterial Function, agreeable to the Scriptures and the Dictates of their own Conſciences; that they made regular Application to the Miniſters of their own Denomination in *Philadelphia*, who could give them no Encouragement, as they were unable to obtain a ſufficient Supply for their own Vacancies: And that, as their *dernier Reſort*, they have fixed their Eyes upon one among themſelves, *viz.* Mr. *Bruin Romcas Comingoe*, (commonly known by the Name of *Brown*.

Accordingly upwards of Sixty Families have petitioned us to ſet a-part the ſaid Mr *Brown*, to the Office of the Miniſtry amongſt them. But leſt *Religion* ſhould be injur'd by ſuch a Procedure, we have uſed all that Precaution which was poſſible for us in ſo important an Affair. An Enquiry has been made into his moral Character; and we find from Gentlemen of undoubted Veracity tha

that it ſtands fair and unblemiſhed. We have moreover proceeded to enquire into his Qualifications for ſo ſacred an Employment, viz. his Knowledge of ſpeculative and practical Religion: His Ability in rightly dividing the Word: The Articles of his Faith, &c. And we can aſſure this Audience (or others) that he has given us ample Satisfaction in all theſe Particulars: And if we are judges of theſe Matters, his Knowledge of the Scriptures makes that commonly received Maxim amongſt the Schools true concerning him: *Bonus Textuarius eſt bonus Theologus.* And conſequently cannot be ſtigmatiz'd with the Name of a Novice.

We have been aware of ſome Objections, which have been made againſt the *Candidate*'s, Admiſſion into this ſacred Office.

Firſt, That he has not had a liberal Education, and is unacquainted with the Languages.

To this we reply, That we only follow the Example of the Reformed Churches.

The Aſſembly of *Scotland* in the Year 1708, (the Records of which we have had before us) appointed the Preſbytery of *Skey* to ordain

ordain one in the Pariſh of *St. Kilda*, on the Account of his Particular Gifts, who had not a liberal Education, or even the Knowlegde of the Latin Tongue. In an Abſtract of the Proceedings of the Society for the Propagation of the Goſpel in Foreign Parts, *An. Dom.* 1768, mention is made of the Rev. Mr. PHILIP QUAQUE, (a Negroe) as a Miſſionary, Catechiſt, and School-Maſter to the Negroes on the Gold Coſt of *Africa*; whoſe annual Salary is Fifty Pounds Sterling. And we find that both in former and later Periods, in Caſes of Neceſſity, (which appears to be the State of *Lunenburg*) the ſame has been practiſed. We have moreover, Inſtances on this Continent of Perſons who were not endowed with a liberal Education, who have been regularly admitted into Holy Orders; and have in the Judgment of Charity been inſtrumental in turning many unto righteouſneſs. *

Secondly, That this is only ſupporting a Faction. We have alſo enquired into this particular,

* N. B. We do not mean that our Procedure in this Affair ſhould be made a Precedent of, or brought into Uſage in this Infant Colony, or elſewhere, unleſs in Caſes of Neceſſity, as above-mentioned.

particular, and on due Examination find the Charge Groundleſs. They have in their native Land been brought up in the Calviniſtic Preſbyterian Religion, and do ſtill, as we are well informed, continue in the ſame Sentiments. As the Legiſlature then of this Colony had wiſely *Enacted*, "*That ſuch ſhall* "*have free Liberty of Conſcience*; *ſhall have* "*Liberty to erect and build Meeting-Houſes*, "*or Places of public Worſhip: And ſerve* "*God in that Manner which appears to them* "*congruous to his Will.*" We, from this, and the foregoing Conſiderations, together with the Information we have had, that ſome of them, who have always been uſeful Inhabitants, would leave the Province unleſs this Matter could be accompliſhed, have concluded to ſet the Canditate a-part to the holy Miniſtry.

Having therefore judged Mr. *Comingoe* qualified to be Paſtor ~~and~~ of the Congregation at *Lunenburg*, who have petitioned us to ſet him a-part to that Office; We do hereby give Notice to all preſent, that if they have any Thing to object, why he ſhould not be admitted Paſtor of the afore-mentioned Congregation, that they now make a Declaration of the ſame. As

As no Objection is offered, we ſhall proceed without further Delay.

The following Queſtions publickly propounded to the under-named Perſons, were anſwered in the Affirmative.

Queſt. Mr. *Kaulbach* and Mr. *Shuply*, do you, as Commiſſioners from the Congregation of *Calviniſts* at *Lunenburg*, renew, in their Behalf, your Call to Mr. *Bruin Romcas Comingoe?*

Q. Do you, Mr. *Bruin Romcas Comingoe*, accept of the ſaid Call and Invitation to be their Paſtor?

QUESTIONS.

1ſt. Do you believe the Scriptures of the old and new Teſtament, and the Truths therein contained to be the Word of God?

2. Do you own, and will you adhere to the Confeſſion of Faith, which you have made us: The *Hiedelburgh* and Aſſemblies Catechiſms, and the Doctrines therein contained as being founded on, and conſonant to the Holy Scriptures?

3. Will you by the Grace of God, be faith-

ful and zealous in maintaining the Truths of the Gospel, the Unity of the Church and Peace thereof against all Opposition you may meet with?

4. Do you likewise own, and will you adhere to the Worship, Discipline and Government of the reformed Presbyterian Churches, as being founded on, and agreeable to the Scriptures?

5. Have you been led in your engaging in the Work of the Ministry by a single and sincere Love to God, and aim at his Glory, and not by filthy Lucre, and the Motives of worldly Gain?

6. Do you engage to be diligent and assiduous in praying, reading, meditating, preaching, administring the Sacraments, catechising, exercising Discipline; and in performing all other ministerial Duties toward the People committed to your Charge?

7. Will you be subject to us your Brethren in the Lord, and to the Discipline of the aforementioned reformed Churches?

8. Will you take Care that you and your Family

Family walk unblameably; be Examples to the Flock, and adorn the Profeſſion of the Goſpel.

Finally. Do you own and promiſe Allegiance to his Majeſty King *George* the Third, in all Things civil and lawful?

The CHARGE,

Given, by the Rev. Mr. LYON.

THE Scene that now opens upon you, my Dear Brother, is ineffably important: And you cannot be too ſenſible of your own Unworthineſs, and the Honour God has now conferred upon you. You now begin to move in a more extenſive Sphere than formerly, and all your Actions become more awfully pregnant with either Life or Death to Mankind. Whatever the Conſequences of your former Life may be, God will now make you, if found faithful, *a Savour of Life unto Life to ſome*, and (would to God I were not obliged to add) *a Savour of Death unto Death unto others*. The great Shepherd and Biſhop of Souls has made you an Overſeer of Part of his

his Flock; and he requires you with the greateſt Fidelity and Care to break the Bread of Life unto them in due Seaſon. And this Spiritual Food will prove moſt ſalutary to all who Taſte its Sweetneſs, but the ſureſt Poiſon to thoſe who taſte it not. *Who then is ſufficient for theſe Things?*

Beware you do not mix any Thing of your own with the Proviſions of God's Houſe. *Preach not yourſelf but* CHRIST JESUS, *the Lord and him crucified.* Make yourſelf well acquainted with the Nature and Perfections of God; the Relation that ſubſiſts between God and us; our Apoſtacy from God by Sin, and the Way of Salvation thro' the Lord JESUS CHRIST. Faithfully explain theſe and all other Intereſting revealed Truths, in as clear and full a Manner as you are capable. Faithfully and frequently warn the careleſs and ſecure Sinner, and thoſe who live at Eaſe in *Zion* of their dangerous Situation. Set their Sins in Order before them, *cry aloud and ſpare not.* Thunder the Sentence of the violated Law in their guilty Ears. Give them no reſt while they remain deſtitute of the Grace of God; for *if you warn them not, and they die in their Iniquities, their Blood ſhall be required at your Hands*

Hands. But while, by the Terrors of the Lord you perſwade Men to be reconciled to God, ſtudy to enlighten the Underſtanding, and to convince them that you diſintereſtedly aim at their Salvation.

But when you have informed Sinners of their Danger, ſhew them alſo the Way of eſcape. Lead them to JESUS the City of Refuge; preſs them to believe in him, and to lay hold on the Hope ſet before them in the Goſpel. Study the Scriptures of the old and new Teſtament; they will prove *a Light unto your Feet and a Lamp unto your Paths.*

Devote yourſelf wholly unto the momentous Buſineſs to which you are now called; I mean, as much as your Circumſtances in Life will poſſibly admit. *Take heed unto yourſelf and unto all the Flock over which the* Holy Ghoſt *hath made you an Overſeer to feed the Church of* God, *which he had purchaſed with his own Blood.*

You muſt expect, *Dear Sir*, to meet with innumerable Difficulties in the faithful Diſcharge of your ſacred Office, and to paſs thro' evil Report as well as good Report.

Your

Your Lord and Maſter did ſo before you. But lay hold of the gracious Promiſe, which he was pleaſed to give his diſconſolate Diſciples; " In the World ye ſhall have Tribulation; " but in me ye ſhall have Peace: Be of " good Cheer, I have overcome the World.

You ſerve a kind and gracious Maſter, who will always vouchſafe to ſupport and reward you while you continue faithful in his Service; and he hath ſaid, *I will never leave nor forſake thee.*

You are engaged in a noble and glorious Cauſe which is worthy of your greateſt Fidelity and Zeal. You are called from the mean and ſervile Employments of this World to promote a Deſign which engages the Attention of all the heavenly Hoſts: a Deſign, which God himſelf has been carrying into Execution from the Beginning of Time to the preſent Hour, and will compleat at the Conſumation of all Things. Be then faithful to God, to your own Soul, and to the Souls committed to your Care.

And in the Words of St. PAUL to TIMOTHY, *I charge you before God, and the Lord* JESUS CHRIST *who ſhall judge the quick and*

the Dead at his Appearing and Kingdom, preach the Word in Seaſon, and out of Seaſon; reprove, rebuke, exhort with all long ſuffering and doctrine. Take Heed unto thyſelf, and unto thy doctrine, continue in them: For in doing this, thou ſhalt both ſave thyſelf and them that hear thee.

Adminiſter the Ordinances of the Goſpel, Baptiſm and the Lord's Supper; and faithfully diſcharge every miniſterial Duty in its proper Time and Place. Set before your People a wiſe and prudent Example in all Things. Be faithful and loyal to the illuſtrious Houſe of *Hanover*: Be ſubject to the Government under which you live, in the Lord.

Meddle not with Politicks any further than is neceſſary to preſerve the Peace of your own Mind; avoid a Party Spirit. And ſtudy to build up the Kingdom and Intereſt of JESUS CHRIST in the Souls of Men. This is the great and momentous Buſineſs for which you are now ſolemnly ſet a-part.

Spend and be ſpent therefore in this glorious Cauſe. *Be harmleſs as the Steward of God, not ſelf-willed, not ſoon angry, not given to*

Wine

Wine, not a Striker, not greedy of filthy Lucre: but a Lover of Hoſpitality, a Lover of good Men, ſober, juſt, temperate: Holding faſt the faithful Word, that you may be able by ſound Doctrine, both to exhort and to convince the Gainſayers.

Finally, Stand faſt in the Lord; be vigilant and indefatigable in your ſacred Employment. Live near to God; Pray without ceaſing, aſk Direction in every Thing. Lean not to your own Underſtanding, but lean on the Lord your God; and make him all your Dependance; for in him your great Strength lieth; in him and by his gracious Aid, you can do all Things, but without him you can do nothing. At the ſame Time furniſh yourſelf with, and diligently make uſe of all poſſible human Helps: And earneſtly plead with God to qualify you more and more for your ſacred Employment.

And for your Encouragement thro' the whole of your Miniſtry, be aſſured, that every Soul which God ſhall make you inſtrumental of bringing Home to himſelf, will prove an illuſtrious Gem in your immortal Crown of Glory. Amen.

And

And now ſuffer me to addreſs myſelf to you, who are the Repreſentatives of the People, over which we have now ſet a-part one to adminiſter the Word and Sacraments unto you. He has had a unanimous Call to labour among you in holy Things, We therefore beſeech and command you, to receive him as your Paſtor and Teacher: View him as regularly ordained and ſet apart to this ſacred Office. *Receive him in the Lord with all Thankfulneſs*; Submit to his Inſtructions, Admonitions and Reproofs. And do every Thing in your Power to encourage his Heart and to ſtrenghten his Hands. And may he prove thro' the rich Mercy of God in JESUS CHRIST, a Savour of Life unto Life unto your Souls. Amen.

The right Hand of FELLOWSHIP,

By the Rev. Mr. PHELPS.

DEAR SIR,

AS you have been now ſolemnly ſet apart to the Work of the Goſpel Miniſtry; to act in that ſacred and important Sphere, We wiſh you the Preſence and Bleſſing of Almighty God: The neareſt Intimacy with JESUS the Redeemer, and the continual Conſolation of the Holy Spirit to ſupport you under all your Burdens in ſo Difficult and arduous an Employ; and agreable to the Example of JAMES, PETER and JOHN, the Apoſtles, unto PAUL and BARNABAS, I do now, in the Name, and at the Requeſt of my Brethren preſent on this Occaſion, give you the RIGHT HAND of FELLOWSHIP, *to take Part of the ſacred Miniſtry with us*; in Token that we own and acknowledge you as *a Miniſter of the Goſpel regularly ordained*; ever wiſhing Grace, Mercy, and Peace from God

God the Father, and our Lord JESUS CHRIST, may be multiplied to you, and the Flock over which the Holy Ghoſt hath made you an Overſeer.

20 JY 63

The Gift of Mr. Malachy Salter

ERRATA.

Title Page, 7th Line for Calvaniſtic, read Calviniſtic. Dedication, 5th Line, for ſovourable, read favourable. Page 7th, 15th Line, for Principal, read Principle. Page 8th, 19th Line, for be an good Example, read be a good Example. Page 11th, 2d Line, for ſhinning, read ſhining. Page 20th, 5th Line, for the Converſation, read Converſion, laſt Line, for charitable read, charitably. Page 21ſt, 7th Line, for the Souls Men, read the Souls of Men. Page 24th, 2d Line, for Calvaniſt, read Calviniſt, 6th Line, for ſeperated, read ſeparated.

Appendix. Page 4th, marginal Note, for Preſident, read Precedent. Page 5th, 8th for Liherty, read Liberty, 18th Line, for Canditate, read Candidate, 21ſt Line, for to be Paſtor and of the, read to be Paſtor of the. Page 8th, 5th Line, for Majeſty's, read Ma- Majeſty.

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